

**V.A.K. AYER**

**INDIAN  
HORARY  
ASTROLOGY**

**BASED ON THE *SHATPACHASIKA*  
OF PRITHUYASAS, ADAPTED  
FOR MODERN TIMES**

**TARAPOREVALA**

210 Dr. D. Naoroji Road, Bombay 400 001

# INDIAN HORARY ASTROLOGY

No wonder Horary Astrology is so popular today in these days of high-speed living as it gives immediate answers to questions about life's problems, like best times for achieving successful results in business, professional or daily life. Questions about the right time for getting a job, starting a business, about welfare of friends and relatives, about the outcome of work in hand. It is devoted to answering questions impromptu without reference to natal horoscopes which may not always be available. Its value to the busy man or woman of today is thus unquestionable.

Perhaps the best known of the Sanskrit classics on Horary Astrology is *Shatpachasika* of Prithuyasas, probably dating to the last quarter of the sixth century. Its authority, versatility and authenticity are unquestioned. And here at last is an authentic and very readable translation of this classic. Not only has the author given the Sanskrit verses and their literal translation, but has adapted the teachings of the ancient verses to make the text suitable for modern times. And there lies the true value of this translation. This has never been done before. And the author has succeeded at the same time in removing many of the doubts in astrological reasoning and has successfully directed the rules of astrological prediction along the mainstream of modern life. With the help of this book, the practising astrologer will be able to answer any question, on any situation or problem, that may be put to him — instantly and convincingly.

A very useful and practical addition to the book is a classified Index giving where the right answer can be found to any question asked.

The author is a deeply experienced practising astrologer and scholar, with many successful books to his credit. The present work is a great and long awaited addition to the literature on Indian astrology.

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# P R E F A C E

The present text is one of the most popular and practical manuals on Horary Astrology. Written by Prithuyasas, son of the celebrated Varahamihiracharya of *Hora* fame, its authority and authenticity too are unquestioned. So much so, verses from it are quoted by classical commentators and, indeed, have become 'household words', constantly on the lips of practising astrologers for several centuries now. It is a measure of its greatness that Bhattotpala, the famous commentator of *Hora*, has rendered a lucid Sanskrit commentary on this work too despite the fact that he himself had authored a similar work on horary astrology, *Prasnagyana*. He reveres Prithuyasas by calling him 'Acharya'.

The present work derives its name *Shatpanchasika* because it consists of 56 verses; the term just means that.

The word Prithuyasas means far-famed. Probably the author was so, and the adulatory epithet stuck to him as an effective name. There are no clues as to whether he had an original name.

A.A. Macdonnel records from textual evidence that Varahamihira died in A.D. 587. If that is accepted, Prithuyasas can safely be assigned the sixth century. A major work of his is *Horasara* consisting of nearly 1,200 verses divided into 22 chapters. By admission, it is a gloss on his father's *magnum opus*, *Hora* or *Brihajjataka*. In that work, he has introduced quite a few innovations in the art of prediction. The present work is of a piece with it in its innovative character. It bespeaks eloquently not only of his grasp of the subject but also in the adroit use of its fundamental principles in solving problems arising in day-to-day life. In thus tackling every conceivable situation, this work has few rivals, especially those relevant to modern conditions. As the descriptive contents will show, the application of principles adumbrated are unlimited and for the modern student the work is a god-send.

My object in venturing on this publication is to present it to young students in their own idiom, so they can master this branch of astrology. Its capsule form is eminently suited to learn the original by rote for effective practice.

In my notes I have tried to remove some of the cobwebs of astrological thought so that the student of today can get a clear vision of what the masters really meant and said.

In the translation and notes I have taken for granted a basic knowledge of Indian astrology on the part of the reader or I would ask him to study first my earlier work *Everyday Astrology* or other standard works.

If as a result of studying this book the reader is able to solve successfully everyday problems of his and his friends, my labours would have been richly rewarded.

VIJAYA DASAMI, 1985  
Bombay

AUTHOR

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Chapter 1  
**H O R A D H Y A Y A**  
**GENERAL PRINCIPLES**

प्रणिपत्य रविं मूर्ध्ना वराहमिहिरात्मजेन पृथुयशसा ।  
प्रश्ने कृतार्थगहना परार्थमुद्दिश्य सद्यशसा ॥१॥

*Translation*

After prostrating at the feet of Sun-god this work on horary astrology, full of hidden meaning, has been written by Prithuyāsa, justly famous son of Varahamihira, for the benefit of humanity.

*Notes*

In this verse in Arya metre, the author prays to Sun-god, the presiding deity of astrology, at the beginning. In so doing he closely follows the footsteps of his venerable father Varahamihira who is considered to be an incarnation of Sun-god. The statement appearing in the third person is characteristic of the humility of our ancient authors and the Sanskrit language itself.

च्युतिर्विलगनाद्दिबुकाच्च वृद्धि -

र्मध्यात्प्रवासोऽस्तमयान्निवृत्तिः ।

वाच्यं ग्रहैः प्रश्नविलग्नकाला -

द्गृहं प्रविष्टो हिबुके प्रवासी ॥२॥

*Translation*

*Chyuti* should be predicated from the ascendant, *Vridhhi* from the fourth house, *Pravasa* from the tenth and *Nivritti* from the seventh. All these from the ascendant and other planetary positions at the time of the query. One returns from abroad, with a planet's occupation of the fourth house.

*Notes*

This verse in Upajati metre teaches how to tackle the quartet of

problems: *Chyuti*, *Vridddhi*, *Pravasa* and *Nivritti*. The word *Chyuti* means slipping; here change of place, fall from grace, deviation, loss, deprivation, etc. Incidentally, Vishnu is called *Achyuta* because He does not let down his devotees. *Sthana-chyuti* is a problem often met with. It has to be answered in affirmative when (a) the ascendant is moveable and (b) occupied or aspected by its lord or benefics and unoccupied and unaspected by malefics.

If the *lagna* be fixed, even when not afflicted by a malefic by aspect or company, change does not take place.

In the case of common signs the preponderance of beneficial influences on the ascendant will mean change and if the converse, it should be replied in the negative.

Now in horary astrology, the ascendant is arrived at in a number of ways. Personally, this writer would recommend raising a full chart for the moment of query, especially as the verse uses the term प्रश्नविलग्नकालात् Other means are by cowries, asking person name a number, (c) touch the chart, etc. In all these, the principle is to arrive at a starting point and the student can choose that method which suits him best. One cannot help remarking that the grace of the Guru and/or of the patron deity will be a great asset in this matter.

*Vridddhi* has relation to home, property, happiness, success, growth, friends, etc. These prosper when the fourth house is aspected or occupied by its lord or benefics and unspoiled by other planetary dispositions.

*Pravasa* is leaving, going away from home, abroad, etc. Now this will take place only when the tenth house is moveable and by aspect of malefics, and not when by own lord or benefics.

*Nivritti* is return from journey or life abroad in the first instance. We have to examine the seventh house for this issue. Return is indicated when the seventh is moveable and is aspected by own lord or benefics and it does not take place when aspected by malefics.

Now, the house of *Nivritti* is so widely used that for the fulfilment of almost all desirable events it is examined. Here for instance is a query:

Q. Someone, I suspect, is trying falsely to implicate me in a scandal. How far is this true? What will be the result?

Ans: Here is the chart raised for the time of the query, *lagna* being arrived at by the cowrie method.

KETU			JUP
			LAG RAHU SAT
	MARS MER SUN MOON	VEN	

Let us examine *Vridhhi* first: fourth house contains both lagna and fourth lords and Jupiter aspects it. The first answer is that the result will be completely favourable to the querist. *Nivrittisthan*, although occupied by Ketu is aspected by its lord Saturn. Hence, the suspicion is confirmed, but it cannot make any headway thus leading to a favourable result.

Finally, the person from abroad has come home when the fourth house contains its own lord or is aspected by it and not otherwise. It has taken as many days as the above planet has been there. Equally, he will return in as many days as the planet takes to enter or aspect the fourth.

The above rules and their effects may be tabulated and kept ready for reference.

यो यो भावः स्वामिदृष्टो युतो वा  
सौम्यैर्वा स्यात्तस्य तस्याऽस्ति वृद्धिः ।  
पापैरेवं तस्य भावस्य हानि —  
निर्देष्टव्या पृच्छतां जन्मतो वा ॥३॥

#### Translation

Bhavas aspected or occupied by their lords or benefics prosper. Malefics so doing or so placed harm the bhavas. This rule applies equally to the horary and birth charts.



This verse is on the lips of all astrologers, although only an expansion of Varahamihira's cryptic statement.

होरास्वामि गुरुज वीक्षितयुता नान्यैश्च वीर्योत्कटा ।

Kalyanavarma too underscores this principle thus:

आत्मीयनाथ दृष्टः सहितस्तेनैव तत्प्रियैर्वापि ।

शशिसुतजीवाभ्यामपि राशिर्बलवान्नचेच्छेयैः ॥

Rasis become strong when aspected or occupied by own lords or their friends, and Mercury and Jupiter too but not by others.

The problem that now arises is this: which are the benefic and malefic planets? Does the statement connote natural benefics and malefics or functional benefics and malefics?

Bhattotpala takes them as natural benefics. बुधगुरुशुक्रपूर्णचन्द्र and malefics: रविक्रूरयुतबुधभौम सौरिक्षीणचन्द्र and quotes *Laghu Jataka*:

पुष्णन्ति शुभाः भावास्तन्वादीन् हन्ति संस्थिताः पापाः ।

सौम्याः षष्ठेऽरिघ्नाः सर्वे नेष्टाः व्ययाष्टमगाः ॥

Benefics strengthen *bhavas* and malefics destroy. Benefics kill enemies in sixth and none are good in 8th and 12th.

Let us analyse our textual verse now.

The first quarter makes it clear that for any *bhava* its lord is benefic, irrespective of whether he is natural malefic or natural benefic. Call this Rule 1.

The second quarter says that benefics too aspecting or occupying *bhavas* also do good to them. Call this Rule 2.

It follows that with respect to the well-being of each *bhava*, rule 1 and rule 2 are identical. Logically even malefics can turn benefic if functionally so and of course strong. It all resolves to this: what is really meant by this verse is functional benefics and functional malefics only and not in the absolute sense.

Jupiter is a natural benefic but for Capricorn he is lord of third and twelfth and when posited in it is debilitated too. Consequently he cannot become a benefic to it; he becomes a functional malefic.

Mars is a natural malefic, but for Leo he is Yoga Karaka. Hence his occupation of Leo will only make him a functional benefic for Leo, provided he is strong, and not a malefic. Hence the word पापैः only

means functional malefic and not natural malefics.

Here is a brain-twister: what happens when the sixth, eighth or twelfth is occupied or aspected by its own lord? Do they aggravate or reduce their evil indications?

It should not be difficult to answer this. Following the above logic, the lords of these bhavas, strong and declared for that reason functional benefics, their occupation should only lead to (a) lessening the evil tendencies and (b) augmentation of benefic effects. Sixth house for instance stands for debt, disease, maternal uncle, employers, food, etc. The first two should decrease and the others prosper. You will understand the effect better when you imagine a functional malefic occupy them, when evil propensities will be magnified, and benefic ones quashed. This criterion should be used in judging all problems including those raised in verse 2.

सौम्ये विलग्ने यदि वास्य वर्गे

शीर्षोदये सिद्धमुपैति कार्यम् ।

अतो विपर्यस्तमसिद्धिहेतुः

कृच्छ्रेण संसिद्धिकरं विमिश्रम् ॥४॥

#### Translation

When a benefic occupies lagna or when lagna happens to fall in a benefic's varga, be it a Seershodaya sign, the object of the query will be fulfilled. Should it be the reverse, it does not conduce to success. Should it be mixed, the result too will be mixed.

#### Notes

Lagna, Hora, Drekkhana, Navamsa, Dwadasamsa and Trimsamsa are the main Vargas. Aries, Taurus, Cancer, Sagittarius and Capricorn are Prishtodayas; Pisces is Ubhayodaya and the rest — Gemini, Leo, Libra and Scorpio — are Seershodayas. While Bhattotpala takes the benefics as natural benefics, it would appear logical to take functional benefics alone as such and *vice versa*, but there is no dispute about rasis.

Proposition succeeds when (1) Lagna is occupied by benefic or falls in a benefic varga; (2) Seershodaya sign. It succeeds with difficulty when, say (1) and (2) are mixed; (3) Benefic and malefic occupy Seershodaya lagna; (4) Ubhayodaya Pisces rises. In such cases, preponderance of benefic influence will decide the issue. These results too can be neatly tabulated and preserved for ready reference.

होरास्थितः पूर्णतनुः शशाङ्को  
जीवेन दृष्टो यदि वा सितेन ।  
क्षिप्रं प्रणष्टस्य करोति लब्धिं  
लाभोपयातो बलवाञ्छुभश्च ॥५॥

#### Translation

When the full-moon occupies lagna, and is aspected by Jupiter or Venus; or a strong benefic occupies eleventh house — the object lost is quickly recovered.

#### Notes

The Moon can be deemed full between the tenth of the bright half to the fifth of the dark half. He need not necessarily be the full-moon. Benefic here again is the functionally benefic planet and its strength is reckoned from its positional, motional and other standards. Bhattotpala points out that the use of *yadi-va* and *cha* imply quick recovery.

स्वांशे विलग्ने यदि वा त्रिकोणे  
स्वांशे स्थितः पश्यति धातुचिन्ताम् ।  
परांशकस्थश्च करोति जीवं  
मत्तं परांशोपगतः परांशम् ॥६॥

#### Translation

The object thought of is Dhātu when the planet occupying own navamsa, aspects own navamsa in lagna or its trines. It is Jeeva when the said planet occupies other's navamsa but aspects in lagna or its trines its own; and Moola, when it occupies and also aspects other navamsas there.

#### Notes

This verse provides us an apparatus for identifying the nature of the object of query under the broad categories: Dhātu—metals and minerals; Jeeva—living things from man to worms; and Moola—vegetative life from trees to grass. It follows that navamsa charts play an important role. The nature of the signs and planets should help narrow down and clinch the issue. For instance, Kataka, Makara and Meena are watery signs and should the indication be Moola, one can narrow it down to water-grown and not land-grown.

In the example, no planet occupies his own navamsa (chart not given). Mercury occupies Mars' house in navamsa and aspects

Taurus, house of another planet. So it is Moola. Being ruled by Venus, it may be a flower.

धातुं मूलं जीवमित्योजराशौ

युग्मे विन्द्यादेतदेव प्रतीपम् ।

लग्ने यो शस्तत्क्रमाद् गण्य एव

संक्षेपोऽयं विस्तरात्तत्प्रभेदः ॥७१॥

### Translation

In odd signs count the navamsas as Dhatu, Moola, Jeeva and in even signs count in the reverse order. Counting should begin from the first navamsa of the rising sign at the time. This is in a nutshell. Details should be learnt.

### Notes

The author gives here another method of identifying an object. Should Mesha for instance rise, the first navamsa is Dhatu, the second Jeeva, and the third Moola. If Vrishabha (Taurus) rises, it being an even sign, the first navamsa Capricorn indicates Jeeva, the second Moola and the third Dhatu, etc. We can compile a table thus :

Navamsa	Odd Sign	Even Sign
1,4,7	Dhatu	Jeeva
2,5,8	Moola	Moola
3,6,9	Jeeva	Dhatu

Some treat the Drekkhana rising in odd and even signs as Dhatu, Moola, Jeeva and its reverse respectively. But Bhattotpala points out that Prithuyasas does not approve of it, because later on in our text he says one should divine the object through navamsa.

इति बराहमिहिरात्मजपृथुयशोविरचितायां

षट्पञ्चाशिकायां होराध्यायोनाम प्रथमः समाप्तः ।

### Translation

Thus ends the first chapter Horadhyaya of *Shatpanchasika* written by Prithuyasas, son of Varahamihira.

### Model Questions

Answers to the questions posed will have to be derived from the rules given in the relative verse.

2.

*Chyuti*

Is a change of job imminent?  
Will I lose my job?  
Will I be transferred?

*Vridhhi*

Can I hope to own a house?  
Will my accommodation problem be solved soon?  
Will I buy property?  
Will I enjoy comforts?

*Pravasa*

Will my contemplated journey materialise?  
What are the chances of my going abroad?  
Can I undertake the pilgrimage?  
Can I leave this city for good?

*Nivritti*

- When will my son return from overseas?  
Can I hope to return home and settle down there?  
I am expecting the return of my wife: will it take place soon? In how many days?  
Will my personal problem be solved soon?  
Will the stolen object be recovered?  
Will the missing child be recovered?  
Will one recover from his illness?  
Will he rehabilitate himself soon?  
Will my credit be fully restored?
4. I have started a new business; will it succeed?  
I am thinking of going abroad; will I succeed?  
I want to buy a property; will I succeed?  
Will my contemplated action bring about desired results?
  5. I lost my passport during transit; will I be able to recover it?  
My child is missing; will he be quickly found?  
Some jewels are missing from home; will I recover them soon?  
My cattle have strayed away from home; will they be recovered?
  6. Can you describe the nature of the object lost?

## Chapter 2

# G A M A A G A M A A D H Y A Y A - ARRIVAL AND DEPARTURE

वृषसिंहवृश्चिकघटैर्विद्धि स्थानं गमागमौ न स्तः ।  
न मृतं न चापि नष्टं न रोगशान्तिर्न चाभिभवः ॥१॥

### Translation

Should Vrishabha (Taurus), Simha (Leo), Vrischika (Scorpio) or Ghata (Kumbha) rise, gain of place or residence (Sthana labha) is indicated; neither departure nor arrival. No death. No loss. No cure of disease and no defeat (humiliation).

### Notes

This verse gives the clue to find out the answer to a package of questions. It will be noticed that all the four lagnas are fixed signs. If therefore the question relates to the acquisition of a dwelling place, landing a job, acquiring a green card, etc., any one of the four signs rising indicates a positive result. If the question relates to travel, i.e., departure or arrival, the reply should be in the negative. If it relates to a possible fear of death, the reply is in the negative. If it relates to lost property, the reply again is reassuring, it is hidden from view, possibly misplaced inadvertently. If it relates to a person abroad, he has not lost his place or job there; if it is a missing person, he is not gone abroad or far away, nor dead. If it relates to ill-health, its cure is doubtful. Even so, on questions relating to one's honour and reputation or defeat, fixed signs rising ensure safety.

तद्विपरीतं तु चरैर्द्विशरीरैर्मिश्रितं फलं भवति ।  
लग्नेन्दोर्वक्तव्यं शुभदृष्ट्या शोभनमतोऽन्यत् ॥२॥

### Translation

Should the rising sign be moveable, the result will be the opposite. If mutable signs, the result will be mixed. Benefic aspects to the lagna

and the Moon-lagna will ensure a happy result and of others, adverse results.

### Notes

In this verse in Arya metre, the author discusses other lagnas.

For example, should Mesha, a moveable lagna rise, the person has not arrived; he is moving; he will not get the position or home desired; his chances of recovery are good, etc.; object lost is irrecoverable; humiliation is certain.

In the case of mutable signs, Bhattopala makes it clear in his *Prasnagyana* that should the rising cusp fall in the first half, it will partake of the effect of a fixed sign being by its side and the second will partake of the effect of moveable signs for the same reason. Coming to aspects, should both benefics and malefics apply, the effect will be mixed in character. We can tabulate the rules and results from these two verses for ready reference.

सुतशत्रुगतैः पापैः शत्रुमार्गान्निवर्तते ।  
चतुर्थगैरपि प्राप्तः शत्रुर्भग्नो निवर्तते ॥३॥

### Translation

Malefics occupying fifth and/or sixth houses indicate that the enemy turns back home midway. When these malefics occupy the fourth house, after arriving, the enemy will return defeated.

### Notes

Here too benefics and malefics should be judged by their functional character, although Bhattopala mentions the Sun, Mars and Saturn specifically as evil. Questions relating to evil intentions on the part of the enemy are also covered by this dictum. Results of an election can be covered by this verse:

अषालिकुम्भकर्कटा रसातले यदा स्थिताः ।  
रिपोः पराजयस्तदा चतुष्पदैः पलायनम् ॥४॥

### Translation

Should Meena (Pisces), Vrischika (Scorpio), Kumbha (Aquarius) or Kataka (Cancer) be the fourth from the rising lagna, defeat of the enemy is indicated. Should this fourth house be one of Chatushpada signs, the enemy will flee from the battle-field.

### Notes

Chatushpada or four-footed signs are: Mesha (Aries), Vrishabha (Taurus), Simha (Leo) and the second half of Dhanus (Sagittarius).

The word Chatushpada can also be interpreted differently. In olden times, the army had four wings: Ratha, Gaja, Turaga, and Padati. Of these, Gaja and Turaga are four-footed and hence it may be interpreted to mean them and argued that the enemy will flee with them. By application, it may also be taken that in the case of modern man, the enemy will be driven away by animals like dogs or flee in four-wheelers! This verse too can be used for elections.

चरोदये शुभः स्थितः शुभं करोति यायिनाम् ।  
अशोभनैरशोभनं स्थिरोदयेऽपि वा शुभम् ॥५॥

### Translation

When moveable signs rise and be occupied by benefics, it does good to the intending traveller. (The object of the journey is fulfilled.) The same signs occupied by malefics cause harm to him. When fixed signs rise and malefics occupy them, the traveller fares well too.

### Notes

There is an alternate version of the word *Sthiroadayepi* as *Sthire ashtamepi* meaning that even if the eighth house contains a malefic, provided it is a fixed sign, it does good. Here again the functionally benefic character of the planets should be taken into consideration for success.

स्थिरे शशी चरोदये न चागमो रिपोर्यदा ।  
तदागमं रिपोर्वदेद् विपर्यये विपर्ययम् ॥६॥

### Translation

When a moveable sign rises and the Moon occupies fixed sign, the enemy will not come. His arrival should be predicted when the positions are reversed.

### Notes

This verse relates to reported movements of enemies. The contra-indication referred to above consists in a fixed sign rising and the moon occupying a moveable sign.

स्थिरे तु लग्नमागते द्विरात्मके तु चन्द्रमाः ।  
निवर्तते रिपुस्तदा सुदूरमागतोऽपि सन् ॥७॥

### Translation

Should a fixed sign rise and the Moon occupy a mutable one, the enemy beats a retreat even if he had far advanced.



### Notes

In the matter of enemy movement, the author examines the different combinations and interprets them. This is one combination and more combinations are referred to in the following verse.

चरे शशी लग्नगतो द्विदेहः

पथोऽर्धमागत्य निवर्तते रिपुः ।

विपर्यये चागमनं द्विधा स्या -

त्पराजयः स्यादशुभेक्षिते तु ॥८॥

### Translation

When mutable lagna rises and the Moon occupies moveable sign, the enemy returns after marching half the distance. When it is the opposite, offensive will be weak for one. His arrival is certain; but should the two be aspected by malefics, defeat to the querist is certain.

### Notes

By opposite is meant that moveable lagna rises and the Moon occupies mutable sign. Here again the functional malefic alone has to be taken into account and not the nominal. Inferentially, when malefics do not aspect, there is no defeat.

अर्काकिंजसितानामेकोऽपि चरोदये यदा भवति ।

प्रवदेत्तदाऽऽशु गमनं वक्रगतैर्नैति वक्तव्यम् ॥९॥

### Translation

When a moveable sign rises and any one of the planets, Sun, Saturn, Mercury or Venus, occupies it the enemy should be declared to start his expedition very soon. Should such a planet be retrograde, the answer is in the negative.

### Notes

It is common knowledge that the luminaries Sun and Moon have no retrograde motion and they should be kept out of reckoning in this context. Retrogression also implies that the person already gone will not return.

स्थिरोदये जीवशनैश्चरेक्षिते गमागमो नैव वदेत्तु पृच्छतः ।

त्रिपञ्चषष्ठा रिपुसङ्गमाय पापाश्चतुर्था विनिवर्तनाय ॥१०॥

### Translation

When a fixed sign rises and is aspected by Jupiter and Saturn, the query should be answered in the negative in respect of departure or

arrival of the foe. Should in addition malefics occupy third, fifth and sixth, there will be conflict with enemy. Should, however, malefics occupy the fourth, the enemy will beat a retreat.

#### Notes

The first combination shows that there will be neither arrival nor departure, i.e., not moved out of station.

नागच्छति परचक्रं यदार्कचन्द्रौ चतुर्थभवनस्थौ ।  
बुधगुरुशुक्रा हिबुके यदा तदा शीघ्रमायाति ॥११॥

#### Translation

Should Sun and Moon occupy the fourth house, the enemy force will not arrive. Should Mercury, Jupiter and Venus occupy the fourth, it will arrive very soon.

#### Notes

Although the clue relates to army movement of enemies, it can be suitably used in our day-to-day affairs.

मेषधनुःसिंहवृषां यद्युदयस्था भवन्ति हिबुके वा ।  
शत्रुर्निवर्तते तदा ग्रहसहिता वा वियुक्ता वा ॥१२॥

#### Translation

Should any one of Aries, Sagittarius, Leo and Taurus rise or become the fourth house, whether occupied or unoccupied by planets, the enemy departs at once.

स्थिरराशौ यद्युदये शनिर्गुरुर्वा स्थितस्तदा शत्रुः ।  
उदये रविर्गुरुर्वा चरराशौ स्यात्तदागमनम् ॥१३॥

#### Translation

When fixed sign rises and is occupied by Saturn or Jupiter, the enemy, although he has departed from his place, has stopped his movement. Should a moveable sign rise and the Sun or Jupiter occupy it, the enemy will surely come.

ग्रहः सर्वोत्तमबलो लग्नाद्यस्मिन्गृहे स्थितः ।  
मासैस्तत्तुल्यसंख्याकैर्निवृत्तिं यातुरादिशेत् ॥१४॥

#### Translation

The expected person will take as many months to return as the number of houses the most powerful planet in the chart is away from the lagna.

चरांशस्थे ग्रहे तस्मिन्कालमेवं विनिर्दिशेत् ।  
द्विगुणं स्थिरभागस्थे त्रिगुणं द्वायात्मकांशके ॥१५॥

### Translation

Should the above planet occupy moveable navamsa, say, in as many months as the navamsa. Should it occupy fixed navamsa, say in twice as many months, and should it be a mutable navamsa, in thrice as many months.

### Notes

The above two verses should be read and interpreted together. The question obviously relates to a person who is far away, possibly in a foreign country, and is expected to arrive.

यातुर्विलगनाज्जामित्रभवनाधिपतिर्यदा ।  
करोति बक्रमावृत्तेः कालं तं ब्रुवतेऽपरे ॥१६॥

### Translation

Others say that the person will return when the lord of the seventh house from the lagna becomes retrograde.

### Notes

Bhattotpala mentions Krishna and others as holding this view and quotes a relevant verse to this effect. Obviously, our author does not appear to share the view. When Makara or Kumbha lagna rises, the seventh lords are respectively the Moon and the Sun, which have no retrograde motion. Evidently, this rule cannot be applied to these lagnas at any rate.

उदयक्षाच्चन्द्रर्क्षं भवति च यावद्दिनानि तावद्भिः ।  
आगमनं स्याच्छत्रोर्यदि मध्ये न ग्रहः कश्चित् ॥१७॥

### Translation

The enemy will arrive in as many days as the lunar rasi is away from the prasna lagna provided no planet is situated in between.

### Notes

This is one more combination for reckoning the time of the enemy's arrival. When any planet intervenes between the two lagnas, the enemy will not arrive. What happens when the lagna and the Moon occupy the same sign? Some of the earlier verses like 6,7,8 should be used to find out the arrival and the navamsas of the two significators pressed into service to reckon the days.

इति वराहमिहिरात्मज पृथुयशसा विरचितायां  
षट्पञ्चाशिकायां गमागमोऽध्यायः द्वितीयः समाप्तः ।

*Translation*

Thus ends the second chapter Gamaagamaadhyaya of  
*Shatpanchasika* written by Prithuyasas son of Varahamihira.

*Model Questions*

*Verses*

1 & 2, Has my son started home? Or not yet moved?

Can I get a dwelling place or house?

Will I get a high salaried job?

Will my son arrive home?

My friend is seriously ill; will he survive or die?

I am embarking on a new venture; will I succeed?

There is no news of my friend who has gone abroad; is he safe?  
Or has he left for another place?

Will I come out of my difficulties without losing face?

Will my enemies humiliate me?

Will I lose my election?

Will my competitors in the election leave the field or be  
defeated at the hustings?

Will I succeed in the competitive examination?

4. Will my competitor flee?

Will I overtake the enemy?

What is the manner of my enemy's flight?

Was the thief chased away by a dog or frightened by a cow?

5. Will my friend have a bon voyage or meet with trouble on the  
way?

6. Will there be serious competition in my trying for a particular  
job?

7. Will the opposing candidates withdraw at the last moment?  
What is the fate of my contender?

8. Will I be defeated in the election? Competition?

9. Will it be possible for me to go abroad at an early date?

10. What are the chances of my success in the election? Competitive  
examination?

11. Will the suit against me come up for hearing soon?

14, 15 & 16. In how many months will my son return home from abroad?

### Chapter 3

## JAYA PAJAYA ADHYAYA VICTORY AND DEFEAT

दशमोदयसप्तमगाः सौम्या नगराधिपस्य विजयकराः ।  
आराऽऽर्किजगुरुसिताः प्रभङ्गदा विजयदा नवमे ॥१॥

#### Translation

When benefics occupy the tenth, first or seventh (from the lagna), it indicates success of the king. Mars or Saturn in the ninth indicates defeat, while Mercury, Jupiter or Venus therein indicates success.

#### Notes

Although the problem is stated to refer to success or defeat in wars, it can be used in our day-to-day life to determine success in elections and such other competitive efforts. The mention of planets by name is only symbolic; their functional character should be taken.

पौरास्तृतीयभवनाद्धर्माद्वा यायिनश्शुभैरशुभदाः ।  
व्ययदशमाये पापाः पुरस्य नेष्टाः शुभा यातुः ॥२॥

#### Translation.

Rasis from third to the eighth from lagna, are known as Pauras and from the ninth to the second as Yayis. Benefics in Pauras benefit the city, and benefics in Yayis benefit the invader. Malefics occupying 12th, 10th and 11th are harmful to the city and helpful to the invader.

#### Notes

It follows that these bhavas occupied by both benefics and malefics, indicate a mixed result, i.e., the result will be undecided.

नृराशिसंस्था ह्युदये शुभाः स्युर्व्यायायसंस्थाश्च यदा भवन्ति ।  
तदाशु सन्धिं प्रवदेन्नुपाणां पापैर्द्विहोपगतैर्विरोधम् ॥३॥

### Translation

Reconciliation will take place between kings early when human signs rise and benefics occupy them. The same will be the case when benefics occupy twelfth and eleventh houses. When malefics occupy mutable signs, it shows conflict.

### Notes

Mithuna (Gemini), Kanya (Virgo), Tula (Libra) and Kumbha (Aquarius) are human signs. Although intended for kings, this criterion can be used in all cases where settlement of scores is involved. In the latter contingency, negotiations will fail. Here again functionalism of planets should be kept in mind.

केन्द्रोपगताः सौम्याः सौम्यदृष्टा नृलग्नगाः प्रीतिम् ।  
कुर्वन्ति पापदृष्टाः पापास्तेष्वेव विपरीतम् ॥४॥

### Translation

Benefics in kendras or human lagnas and aspected by benefics bring about settlement. Malefics similarly placed and aspected by malefics do the opposite.

### Notes

This is one other combination for the successful termination or otherwise of conflicting interests. It is to be understood that mixed placements will tend to continue the tension without resolving it, a preponderance of benefic influence leading to prospective resolution.

द्वितीये वा तृतीये वा गुरुशुक्रौ यदा तदा ।  
आश्वेवाऽऽगच्छति सेनाप्रवासी च न संशयः ॥५॥

### Translation

Should Jupiter or Venus occupy second or third house from the lagna, without doubt the army or person from abroad will arrive soon.

### Notes

The placement of the planets may be in the second or third or both, singly or together.

इति बराहमिहिरात्मज पृथुयशसा विरचितायां  
षट्पञ्चाशिकायां जयपराजयोऽध्यायः तृतीयः समाप्तः ।

### Translation

Thus ends the third chapter Jayaapajayaadhyaya of Shatpanchasika.

written by *Prithuyasas*, son of *Varahamihira*.

### *Model Questions*

#### *Verses*

1. What are the chances of Mr X being elected Mayor, Chief Minister, Prime Minister, President, etc.?
3. What are the chances of the two feuding parties coming together? Will the negotiations succeed or fail?
5. Will our forces return safely?  
Will my son return from abroad?

## Chapter 4

# SUBHAASUBHAADHYAYA THE AUSPICIOUS AND INAUSPICIOUS

केन्द्रत्रिकोणेषु शुभस्थितेषु पापेषु केन्द्राष्टमवर्जितेषु ।  
सर्वार्थसिद्धिं प्रवदेन्नराणां विपर्ययस्थेषु विपर्ययः स्यात् ॥१॥

### Translation

All kinds of prosperity should be predicted for man when benefics occupy kendras (quadrants) and trikonas (trines), and malefics occupying places other than kendra and the eighth house. Opposite placements bring about the opposite result.

### Notes

There is a variation in reading as *Subhanviteshu* for *Subhasthiteshu* and *Viparyayastveshu* for *Viparyayastheshu*, but there is no substantial difference in meaning. The last half refers to the condition when malefics occupy quadrants as well as the eighth house while benefics stay elsewhere.

त्रिपञ्चलाभास्तमयेषु सौम्या लाभप्रदा नेष्टफलाश्च पापाः ।  
तुलाऽथ कन्या मिथुनं घटश्च नृराशयस्तेषु शुभं वदन्ति ॥२॥

### Translation

Benefics occupying third, fifth, eleventh and seventh houses will prove gainful and malefics therein, harmful. Benefics in the human signs Libra, Gemini and Aquarius will also prove beneficial, say the rishis.

### Notes

Aspects to these houses by the respective planets may be taken as equivalent to occupation.



स्थानप्रदा दशमसप्तमगाश्च सौम्या मानार्थदाः स्वसुत लग्नगता भवन्ति ।  
पापा व्ययायसहिता न शुभप्रदास्त्यु लर्गने शशी न शुभदो दशमे शुभश्च ॥३॥

### Translation

Benefics in the tenth and the seventh will bestow position or place and in the second, fifth and lagna, fame and wealth. Malefics in the twelfth and eleventh will not bestow happy results. (Malefic) Moon in lagna will not give favourable results, while in the tenth (even when malefic) it will.

इन्दुं द्विसप्तदशमायरिपुत्रिसंस्थं पश्येद्गुरुः शुभफलं प्रमादाकृतं स्यात् ।  
लग्नत्रिधर्मसुतनैधनगाश्च पापाः कार्यार्थनाशभयदाः शुभदाः शुभाश्च ॥४॥

### Translation

Should the Moon be placed in the second, seventh, tenth, eleventh, sixth or third and aspected by Jupiter, the benefic result will originate from a woman. Malefics in the lagna, third, ninth, fifth or eighth will destroy effort and money, besides causing fear, while benefics therein ensure happy results.

शुभग्रहाः सौम्यनिरीक्षिताश्च विलग्नसप्ताष्टमपञ्चमस्थाः ।

त्रिषट्दशायै च निशाकरः स्याच्छुभं वदेद्रोगनिपीडितानाम् ॥५॥

### Translation

When benefic planets occupy lagna, seventh, eighth and fifth and are aspected by benefics and the Moon occupies third, sixth, tenth or eleventh, recovery for those suffering from illness should be predicted.

### Notes

Bhattotpala points out that benefics other than the Moon occupying the said places should aspect among themselves for the formation of this yoga. It follows that malefics in such houses and the Moon otherwise placed will lead to a contrary result. Here again, when the planets are situated otherwise than what is stated, a preponderance of favourable influence should be looked for eventual recovery.

इति बराहमिहिरात्मज पृथुयशसा विरचितायां  
षट्पञ्चाशिकायां शुभाशुभोऽध्यायः चतुर्थः समाप्तः ।

### *Translation*

Thus ends Subhaasubhaadhyaya of *Shatpanchasika* written by Prithuyasas, son of Varahamihira.

### *Model Questions*

#### *Verses*

1. What are my present prospects? Can I start a new business? Or should I sit tight?
2. Should I invest in this particular scrip or will it ruin me?
3. Can I aspire for that post and will it bring credit to me?
4. Am I likely to inherit my aunt's estate?  
I am venturing into a new business; will I succeed in it or not?
5. My brother is seriously ill; will he recover completely?

## Chapter 5

# PRAVASA-CHINTAADHYAYA EMIGRATION

दूरगतस्यागमनं सुतुधनसहजस्थितैर्ग्रहैर्लभनात् ।  
सौम्यैर्नष्टप्राप्तिं लब्ध्वागमनं गुरुसिताभ्याम् ॥१॥

### Translation

Return of a person gone away should be predicted from planets occupying fifth, second and third houses; recovery of lost property should be predicted by the occupation of benefics in those places. Early return or recovery should be predicted by Jupiter and Venus occupying those places.

जामित्रे त्वथवा षष्ठे ग्रहः केन्द्रेऽथ वाक्पतिः ।  
प्रोषितागमनं विद्यात्त्रिकोणे ज्ञे सितेऽपि वा ॥२॥

### Translation

The person from abroad will return when the seventh or sixth is occupied by planet, Jupiter occupies a quadrant or Mercury or Venus occupies trine.

अष्टमस्थे निशानाथे कण्टकैः पापवर्जितैः ।  
प्रवासी सुखमायाति सौम्यैर्लभसमन्वितः ॥३॥

### Translation

When the Moon occupies eighth and the quadrants are free of malefics, the person away from home returns safely. When the quadrants are occupied by benefics, he returns with profit.

### Notes

By implication, the Moon should not be weak, even as the benefics.

पृष्ठोदये पापनिरीक्षिते वा पापास्तृतीये रिपुकेन्द्रगे वा ।

सौम्यैरूष्ठा वधबन्धदाः स्युर्नष्टा विनष्टा मुषिताश्च वाच्याः ॥४॥

### Translation

When a *prishtodaya* sign rises and (a) is aspected by a malefic, the person abroad has been punished or put under restraint; (b) malefics occupy the third and are unaspected by benefics, he has moved to another place or country; (c) malefics occupy sixth and aspected by malefics, the person is dead; (d) malefics occupy quadrants, he is robbed or cheated.

### Notes

Bhattotpala explains that the use of the indeclinable *va* implies this order of interpretation.

ग्रहो विलग्नस्थितमे गृहे तु तेनाहता द्वादशराशयः स्युः ।

तावद्दिनान्यागमनस्य विद्यान्निवर्तनं वक्रगतैर्ग्रहैस्तु ॥५॥

### Translation

Count the number of rasis from the lagna to the house first occupied by a planet; multiply the number by twelve. It will take as many days for the person to arrive. Should the planet be retrograde, it will take that number of days (duration) for one to return.

इति वराहमिहिरात्मज पृथुयशोविरचितायां

पट्पञ्चाशिकायां प्रवासचिन्ताध्यायो पञ्चमः समाप्तः ।

Thus ends Pravasa-Chintaadhyaya of *Shatpanchasika* written by Prithuyasas, son of Varahamihira.

### Model Questions

#### Verses

1. Will my son return soon from abroad?

I have lost my wrist-watch; can I expect to get it back?

I have incurred a loss in my business; can I expect to make it good soon?

My son is missing; will he come back?

2 & 3. Will my partner return from abroad with safety and savings?

4. Is my friend who has gone overseas safe? Has he moved to another country? Has he been cheated or robbed? Is he alive because I have no

news of him?

5. In how many days will my wife return?

In how many days will my mother-in-law return to her native place?

When do you think I can return to the Gulf countries again for a job?

## Chapter 6

# NASHTA-PRAAPTIADHYAYA

## LOST PROPERTY

स्थिरोदये स्थिरांशे वा वर्गोत्तमगतेऽपि वा ।  
स्थितं तत्रैव तद्द्रव्यं स्वकीयेनैव चोरितम् ॥१॥

### *Translation*

When a fixed sign, a fixed navamsa or vargottama navamsa rises, the missing article or money has been stolen by one's own relative and hidden in the premises itself.

### *Notes*

Bhattotpala explains that other signs rising and other planetary placements indicate that the article has been stolen by others and removed to other places.

आदिमध्यावसानेषु द्रेष्काणेषु विलग्नतः ।  
द्वारदेशे तथा मध्ये गृहान्ते च वदेद्धनम् ॥२॥

### *Translation*

Should the rising cusp be in the first drekkhana, the stolen article or money is hidden in the threshold; if middle drekkhana, in the central part; and if last drekkhana, in the backyard.

### *Notes*

The first ten degrees of a sign constitute the first drekkhana; the second ten the second drekkhana and the third ten, the last drekkhana. They are ruled by the sign lord, fifth and ninth lords respectively.

पूर्णः शशी लग्नगतः शुभो वा शीर्षोदये सौम्यनिरीक्षितश्च ।  
नष्टस्य लाभं कुरुते तदाशु लाभोपयातो बलवाञ्छुभश्च ॥३॥

### Translation

The lost article will be quickly recovered when (a) the full moon or a benefic occupies lagna; (b) Sirshodaya lagna rises and aspected by benefics; (c) a benefic in power occupies the eleventh.

### Notes

Sirshodaya rasis are: Leo, Virgo, Libra, Scorpio and Aquarius. Bhattotpala points out that by implication the absence of any of the above combinations indicates that the chances of recovery are remote.

दिग्वाच्या केन्द्रगतैरसम्भवे वा वदेद्विलग्नक्षात् ।  
मध्याच्च्युतैर्विलग्नान्नवांशकैर्योजना वाच्या ॥४॥

### Translation

The direction should be reckoned by the planets occupying kendras. In their absence, by the lagna itself. The article has been taken as many yojanas as the navamsa lagna is distant from the first navamsa in the first half and from the central navamsa in the second half of the lagna.

### Notes

The directions indicated by the planets are: the Sun — East; Venus — South-East; Mars — South; Rahu — South-West; Saturn — West; the Moon — North-West; Mercury — North; Jupiter — North-East. Two or more planets in kendras indicate the use of this formula, otherwise the lagna, whose directions are: Aries, Leo, Sagittarius — East; Taurus, Virgo, Capricorn — South; Gemini, Libra, Aquarius — West; Cancer, Scorpio, Pisces — North. A yojana is described as four times a *krisa* or calling distance. An appropriate measure of distance should be evolved in terms of modern conditions.

इतिवराहमिहिरात्मज पृथुयशोविराचितायां  
पट्पञ्चाशिकायां नष्टप्राप्तिर्नामोऽध्यायो षष्ठः समाप्तः ।

Thus ends Nashta-Praapti Adhyaya of *Shatpanchasika* written by Prithuyasas, son of Varahamihira.

### Model Questions

#### Verses

1. A silver vessel has been stolen; can the thief be a relative?
2. Where could it be hidden?
3. What are the chances of its recovery?

4. In what direction has the article been taken and how far?  
My son is missing; where and how far is he likely to have gone?  
Is he safe?



## Chapter 7

# MISRAKAADHYAYA MISCELLANEOUS

विषमस्थितेऽर्कपुत्रे सुतस्य जन्मान्यथाङ्गनायाश्च ।  
लभ्या वरस्य नारी समस्थितेऽतोऽन्यथा वामम् ॥१॥

### Translation

When Saturn occupies odd sign from the lagna, it is male child; when it is otherwise, female child; the first also indicates gain of bride and the second gain of groom.

### Notes

The first answer relates to an expected child, the second, an eligible groom and the third, an eligible bride. Among odd signs, the rising lagna should not be counted as per Varahamihira's dictum *Vihaya lagnam*, etc.

गुरुरविसौम्यैर्दृष्टस्त्रिसुतमदायारिगः शशी लग्नात् ।  
भवति च विवाहकर्ता त्रिकोणकेन्द्रेषु वा सौम्याः ॥२॥

### Translation

The querist will succeed in arranging the marriage when (a) the Moon occupies the third, fifth, seventh, eleventh or sixth house and is aspected by Jupiter, Sun and Mercury; (b) when benefics occupy quadrants or trines.

### Notes

Although the natural benefics are mentioned by name, functional benefics alone are meant. By implication, other placements indicate a negative answer.

चन्द्रार्कयोः सप्तमगौ सिताकीं सुखेऽष्टमे वापि तथा विलग्नात् ।  
द्वितीयदृष्टिचक्रगतौ तथा च वर्षासु वृष्टिं प्रवदेन्नराणाम् ॥३॥

### Translation

In the rainy season rainfall should be predicted when Venus and Saturn occupy (a) seventh from the Moon and Sun; (b) second, third, fourth and eighth from the lagna.

### Notes

Venus can never occupy seventh from the Sun; hence his placement in the seventh can relate only to the Moon.

सौम्या जलराशिस्थास्तृतीयधनकेन्द्रगा सिते पक्षे ।  
चन्द्रे वाप्युदयगते जलराशिस्थे वदेद्वर्षाम् ॥४॥

### Translation

In the rainy season, rains should be predicted (a) during the white half of the month when benefics occupy third, second and quadrants in watery signs, or (b) when the Moon occupies lagna in watery sign.

### Notes

Watery signs are: Cancer, Capricorn, Scorpio and Pisces (vide : *Horasara*). According to Mantreswara, Cancer, latter half of Capricorn and Pisces are watery signs.

पुं वर्गे लग्नगते पुंग्रहदृष्टे बलान्विते पुरुषः ।  
युग्मे स्त्रीग्रहदृष्टे स्त्री बुधयुक्ते तु गर्भयुता ॥५॥

### Translation

Should the lagna fall in a masculine varga and be aspected by male planet in power, male child (will be born). In dual varga and aspected by female planet, a girl (will be born). Should the lagna contain Mercury, the lady is pregnant.

### Notes

This verse relates to the question put on behalf of expectant mothers. Odd signs are male vargas; even signs are female vargas. Important vargas are the well-known sixfold vargas. Among planets, Mercury and Saturn are eunuchs; the Moon and Venus are feminine and the rest, masculine planets.

कुमारिकां बलशशी बुधश्च वृद्धां शनिः सय्यगरू प्रसूताम् ।  
स्त्रीं कर्कशां भौमसितौ विधत्त एवं वयः स्यात्पुरुषेषु चैवम् ॥६॥

### Translation

Should the lagna be occupied or aspected by the young Moon, it is a baby girl; if by Mercury a girl come of age but unmarried; if Saturn,

elderly lady, the Sun and Jupiter indicate a woman who has delivered; Mars and Venus point to the passionate woman. Should the question relate to a man, the age should be judged along similar lines.

### Notes

This verse provides the answer to the question as to the type of woman or man a person would desire or look for. The Moon is said to be young from new Moon to the tenth lunar day; from the eleventh to the fifth lunar day in the black half, adult stage; from the following day to the New Moon, it is aged. It stands to reason that should the Moon in the other two stages aspect the lagna, the corresponding type of woman or man is in view. The first stage relates to the pre-puberty stage. Bhattotpala points out that some construe that Mercury too indicates a girl child. He also construes the word *karkasa* as a very youthful woman. But the word has a pejorative connotation, vide: *katina*, *krura*, *katora*, *nishtura*, etc. (Amara). In matters of ailment, theft and loss too, this clue can be used.

आत्मसमं लग्नगतैः तृतीयगैर्भ्रातारः सुतः सुतगैः ।  
माता वा भगिनी वा चतुर्थगैः शत्रुगैः शत्रुः ॥ ७ ॥

भार्या सप्तमसंस्वैर्नवमे धर्माश्रितो गुरुर्दशमे ।  
स्वांशपतिमित्रशत्रुषु तथैव वाच्यं बलयुतेषु ॥ ८ ॥

### Translation

Should a planet in strength occupy lagna, the query relates to himself; should the third house be so occupied, it relates to his brother; if it is the fifth house, it is about the son; if fourth, it is about the mother or sister; if sixth, it relates to the enemy; if seventh, the wife; if ninth, a religious *dharmic* person; if tenth, preceptor or father. Should the lord of the navamsa lagna in strength occupy lagna, it is about oneself; should a friendly navamsa lord occupy lagna, it is about a friend; if it is his foe occupying lagna, it is about his foe. Should more than one planet occupy the respective houses, the more powerful among them should answer the purpose.

### Notes

This verse provides the clue to find out the person whom the querist has in mind. On friendship, enmity, etc., among planets, reference may be made to standard books or the famous verses '*Satruo manda sitau....*' may be recalled. As a corollary to this verse, one may use the *karaka* factor too to elucidate the problem.

चरलग्ने चरभागे मध्याद्भ्रष्टे प्रवासचिन्ता स्यात् ।

भ्रष्टः सप्तमभवनात्पुनर्निवृत्तो यदि न वक्री ॥११॥

### Translation

When the lagna and its navamsa are moveable and the latter is beyond the fifth, the query relates to thinking about going abroad or away. He wants to return soon, should any planet move from the seventh house at about the time, provided it is not a retrograde movement.

### Notes

It follows that when the last mentioned planet is retrograde, i.e., from the eighth to the seventh, the person will not return home, until he becomes direct, when he will.

अस्ते रविसितवक्रैः परजायां स्वां गुरौ बुधे वेश्याम् ।

चन्द्रे च वयः राशिवत्प्रवदेत् सौरेऽन्त्यजातीनाम् ॥१०॥

### Translation

When the Sun, Venus or Mars occupies seventh, sex relation was with another's wife; with one's own, if it is Guru; it is the courtesan if Mercury or the Moon; a woman of low caste, if Saturn. The age of the Moon should determine her age.

### Notes

This verse gives you the detective eye to peer into the private life of a person at a given time. In the Notes to a previous verse it has been shown how the Moon's age is divided into young, middle and old age.

मन्दः पापसमेतो लग्नान्नवमे शुभैरयुतदृष्टः ।

रोगार्तः परदेशे चाऽष्टमगो मृत्युकर एव ॥११॥

### Translation

Should Saturn with malefic occupy ninth house, unaccompanied or unaspected by benefics, the person abroad or away ails from ill-health. Should he be so placed in the eighth, the ailing person will die.

सौम्ययुतोऽर्कः सौम्यैः सङ्गृष्टश्चाष्टमर्क्षं संस्थश्च ।

तस्माद्देशादन्यं गतः स वाच्यः पिता तस्य ॥१२॥

### Translation

When the Sun, accompanied by a benefic and aspected by benefics, occupies the eighth, say that his father has gone abroad or away to another State.

It follows that when not so, he is there in the place itself. As a corollary, other *karakas* too can be handled in an identical manner.

अंशकाज्जायते द्रव्यं द्रेष्काणैस्तस्कराः स्मृताः ।

राशिभ्यः कालदिग्देशा वयो जातिश्च लग्नपात् ॥१३॥

### Translation

From the navamsa lagna should be gleaned the material; the thief from the drekkhana; time, direction and location from the rasi; and the age and relation from the lord of the lagna.

### Notes

First, from the navamsa the object should be classified as Dhatu, Moola or Jiva *vide infra*. From the rasi the colour of the object should be divined (*vide Brihad Jataka*, Chap. 1, Verse 20). Its relative size has to be judged from the navamsa-lagna as: short ones—Aquarius, Pisces, Aries and Taurus; medium—Gemini, Cancer, Sagittarius and Capricorn; long ones—Leo, Scorpio, Virgo and Libra. Short ones include circular objects too. When the navamsa is strong, the object is strong and when weak, it is brittle or full of holes; when the concerned planet is debilitated or combust, almost lost. The thief should be described by the Drekkhana (*vide Brihad Jataka* Chap. 27) or *Saravali*, etc. The time of theft should be divined thus; if the lagna be Aries, Taurus, Gemini, Cancer, Sagittarius or Capricorn, it was at night. If any other, during daytime. The direction in which the object is taken should be decided by the sign. The place where it is hidden, placed or stored is as follows: Aries — promenade; Taurus — cattle shed; Gemini — auditorium or theatre or battlefield; Cancer — near water; Leo — forest region; Virgo — near harbour; Libra — in a shop; Scorpio — in holes; Sagittarius — in temple surroundings; Capricorn — near water; Aquarius — in artistic environs or storeroom; Pisces — near water.

The age and caste of the thief or person lost should be detected from the lagna lord thus: if Moon — child; Mars — above four years; Mercury — five to twelve years old; Venus — young person up to twenty-three; Jupiter — middle aged; the Sun — elderly; Saturn — aged. Jupiter and Venus — Brahmin; Mars and Sun — Kshatriya; the Moon — Vaisya; Mercury — Sudra; Saturn — others. Relation by *karaka*.

इति बराहमिहिरात्मज पृथुयशसाविराचितायां

मिश्रकाध्ययः सप्तमः समाप्तः ।

Thus ends Misrakaadhyaya of *Shatpanchasika* written by Prithuyasas, son of Vārahmiḥira.

### *Model Questions*

#### *Verses*

1. My wife is expecting a child; will it be a boy or girl?  
Will my boy get married soon?  
Will my daughter get married early?
2. Will I get my daughter married early?
- 3 & 4. Will it rain today being the rainy season?
5. Do you think that my wife would by now have delivered?  
If so, would it be a boy or girl?
- 6, 7 I have come to ask you something about a member of my  
& 8, family; can you identify that member? Whether the member is a male, female or relation? The age, etc?
10. What do you think of the moral character of Mr. X?
11. I have news of the ill-health of my brother; how is he now?
12. I have no news of my father who has gone overseas; can you tell me where he is now?
13. Something is missing from my house; can you enlighten me about it? Who has stolen it and where it is now?